

THE REFORMER.

Run ye to and fro through the streets of Jerusalem, and see now, and know, and seek in the broad places thereof, if ye can find a man, if there be any that executeth judgment, that seeketh the truth.—*Jeremiah, v. 1.*

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VARIOUS KINDS OF POWER.

[Copied from remarks in the *Christian Examiner and Theological Review*, on the Life of Napoleon Buonaparte and the French Revolution.]

The love of *power* is not in all its forms a crime. There are, indeed, various kinds of power, which it is our duty to covet, accumulate, and hold fast. First, there is *inward* power, the most precious of all possessions; power over ourselves; power to withstand trial, to bear suffering, to front danger; power over pleasure and pain; power to follow our convictions, however resisted by menace or scorn; the power of calm reliance in seasons of darkness and storms. Again, there is a power over *outward* things; the power by which the mind triumphs over matter, presses into its service the subtlest and strongest elements, makes the winds, fire, and steam its ministers, rears the city, opens a path through the ocean, and makes the wilderness blossom as the rose. These forms of power, especially the first, are glorious distinctions of our race, nor can we prize them too highly.

There is another power, which is our principal concern in the present discussion. We mean power over our fellow creatures. It is this which ambition chiefly covets, and which has instigated to more crime, and spread more misery than any other cause.—We are not however to condemn even this, universally. There is a truly noble sway of man over man; one, which it is our honor to seek and exert; which is earned by well doing; which is a chief recompense of virtue. We refer to the quickening influence of a good and great mind over other minds, by which it brings them into sympathy

with itself. Far from condemning this, we are anxious to hold it forth as the purest glory. The power of awakening, enlightening, and elevating our fellow creatures, may, with peculiar fitness, be called divine: for there is no agency of God so beneficent and sublime as that which he exerts on rational natures, and by which he assimilates them to himself. This quickening power over other minds is the surest test of greatness. We admire, indeed, the energy which subdues the material creation, or develops the physical resources of a state. But it is a nobler might which calls forth the intellectual and mental resources of a people, which communicates new impulses to society, throws into circulation new and stirring thoughts, gives the mind a new consciousness of its faculties, and rouses and fortifies the will to an unconquerable purpose of well doing. This spiritual power is worth all other. To improve man's outward condition is a secondary agency, and is chiefly important as it gives the means of inward growth. The most glorious minister of God on earth, is he who speaks with a life-giving energy to other minds, breathing into them the love of truth and virtue—strengthening them to suffer in a good cause, and lifting them above the senses and the world.

We know not a more exhilarating thought, than that this power is given to men; that we can not only change the face of the outward world, and by virtuous discipline improve ourselves, but that we may become springs of life and light to our fellow beings. We are thus admitted to a fellowship with Jesus Christ, whose highest end was, that he might act with a new and celestial energy on the human mind. We re-

joice to think, that he did not come to monopolize this divine sway, to enjoy a solitary grandeur, but to receive others, even all who should obey his religion, into the partnership of this honor and happiness. Every christian, in proportion to his progress, acquires a measure of divine agency. In the humblest conditions, a power goes forth from a devout and disinterested spirit, calling forth silently, moral and religious sentiment, perhaps in a child, or some other friend, and teaching, without the aid of words, the loveliness and peace of sincere and single hearted virtue.

In the more enlightened classes, individuals now and then rise up, who, through a singular force and elevation of soul, obtain a sway over men's minds to which no limit can be prescribed.—They speak with a voice which is heard by distant nations, and which goes down to future ages. Their names are repeated with veneration by millions, and millions read in their lives and writings a quickening testimony to the greatness of the mind, to its moral strength, to the reality of disinterested virtue.—These are the true sovereigns of the earth. They share in the royalty of Jesus Christ. They have a greatness which will be more and more felt.—The time is coming, its signs are visible, when this long mistaken attribute of greatness will be seen to belong eminently, if not exclusively, to those, who, by their characters, deeds, sufferings and writings, leave imperishable and ennobling traces of themselves on the human mind. Among these legitimate sovereigns of the world, will be ranked the man, who penetrates the secrets of the universe and opens new fields to the intellect; who spreads enlarged and liberal habits of thought, and who helps men to understand that an ever growing knowledge is the patrimony destined for them by the 'Father of their Spirits.' Among them will be ranked the statesman, who, escaping a vulgar policy, rises to the discovery of the true interest of a state; who understands that a nation's mind

is more valuable than its soil; who inspits a people's enterprise, without making them the slaves of wealth; who looks for his glory to posterity, and is mainly anxious to originate or give stability to institutions by which society may be carried forward. Among these will be ranked, perhaps on the highest throne, the moral and religious reformer, who truly merits that name; who rises above the spirit of his times; who is moved by a holy impulse to assail vicious establishments, sustained by fierce passions and inveterate prejudices; who rescues great truths from the corruptions of ages; who, joining calm and deep thought to profound feeling, secures to religion at once enlightened and earnest conviction; who unfolds to men higher forms of virtue than they have yet attained or conceived; who gives brighter and more thrilling views of the perfection for which they were framed, and inspires a victorious faith in the perpetual progress of our nature.

There is one characteristic of this power which belongs to truly great minds, particularly deserving notice. Far from enslaving, it makes more and more free, those on whom it is exercised; and in this respect it differs wholly from the vulgar sway which ambition thirsts for. It awakens a kindred power in others, calls their faculties into new life, and particularly strengthens them to follow their own deliberate convictions of truth and duty. It breathes conscious energy, self-respect, moral independence, and a scorn of every foreign yoke.

There is another power over men, very different from this; a power, not to quicken and elevate, but to crush and subdue; a power which robs men of the free use of their nature, takes them out of their own hands, and compels them to bend to another's will. This is the sway which men grasp at most eagerly, and which it is our great purpose to expose. 'To reign, to give laws, to clothe their own wills with omnipotence, to annihilate all other

wills, to spoil the individual of that self-direction which is his most precious right; this has even been deemed by multitudes the highest prize of competition and conflict. The most envied men are those, who have succeeded in prostrating multitudes, in subjecting whole communities to their single will. It is the love of this power, in all its forms, which we are anxious to hold up to reprobation. If any crime should be placed by society beyond pardon, it is this.

This power has been exerted most conspicuously and perniciously by two classes of men: the priest or minister of religion, and the civil ruler. Both rely on the same instruments; that is, pain or terror; the first calling to his aid the fires and torment of the future world, and the latter availing himself of chains, dungeons, and gibbets in the present life. Through these terrible applications, man has in all ages and in almost every country been made, in a greater or less degree, a slave and machine; been shackled in all his faculties, and degraded into a tool of others' wills and passions. The influence of almost every political and religious institution, has been to make man abject in mind, fearful, servile, a mechanical repeater of opinions which he dares not try, and a contributor of his toil, sweat, and blood, to governments which never dreamed of the general weal as their only legitimate end. On the immense majority of men, thus wronged and enslaved, the consciousness of their own nature has not yet dawned; and the doctrine that each has a mind, worth more than the material world, and framed to grow forever by a self-forming, self-directing energy, is still a secret, a mystery, notwithstanding the clear annunciation of it, ages ago, by Jesus Christ. We know not a stronger proof of the intenseness and nefariousness of the love of power, than the fact of its having virtually abrogated Christianity, and even turned into an engine of dominion, a revelation which breathes

throughout the spirit of freedom, proclaims the essential equality of the human race, and directs its most solemn denunciations against the passion for rule and empire.

That this power, which consists in force and compulsion, in the imposition on the many of the will and judgment of one or a few, is of a low order, when compared with the quickening influence over others, of which we have before spoken, we need not stop to prove. But the remark is less obvious, though not less true, that it is not only inferior in kind, but in amount or degree. This may not be so easily acknowledged. He, whose will is passively obeyed by a nation, or whose creed is implicitly adopted by a spreading sect, may not easily believe, that his power is exceeded, not only in kind or quality, but in extent, by him who wields only the silent, subtle influence of moral and intellectual gifts. But the superiority of moral to arbitrary sway in this particular, is proved by its effects. Moral power is creative; arbitrary power wastes away the spirit and force of those on whom it is exerted. And is it not a mightier work to create than to destroy? A higher energy is required to quicken than to crush; to elevate than to depress; to warm and expand than to chill and contract. Any hand, even the weakest, may take away life. Another agency is required to kindle or restore it. A vulgar incendiary may destroy in an hour, a magnificent structure, the labor of ages. Has he energy to be compared with the creative intellect, in which this work had its origin? A fanatic of ordinary talent may send terror through a crowd; and by the craft, which is so often joined with fanaticism, may fasten on multitudes a debasing creed. Has he power to be compared with him, who rescues from darkness one only of these enslaved minds, and quickens it to think justly and nobly in relation to God, duty, and immortality? The energies of a single soul, awakened, by such an influence, to the

free and full use of its powers, may surpass, in their progress, the intellectual activity of a whole community, enchain'd and debased by fanaticism or outward force. Arbitrary power, whether civil or religious, if tried by the only fair test, that is, by its effects, seems to have more affinity with weakness than strength. It enfeebles and narrows what it acts upon. Its efficiency resembles that of darkness and cold in the natural world. True power is vivifying, productive, builds up, and gives strength. We have a noble type and manifestation of it in the sun, which calls forth and diffuses motion, life, energy, and beauty. He who succeeds in chaining men's understandings and breaking their wills, may indeed number millions as his subjects. But a weak, puny race, are the products of his sway, and they can only reach the stature and force of men by throwing off his yoke. He who by an intellectual and moral energy, awakens kindred energy in others, touches springs of infinite might, gives impulse to faculties to which no bounds can be prescribed, begins an action which will never end. One great and kindling thought from a retired and obscure man, may live when thrones are fallen, and the memory of those who filled them obliterated, and like an undying fire, may illuminate and quicken all future generations.

We have spoken of the inferiority and worthlessness of that dominion over others, which has been coveted so greedily in all ages. We should rejoice could we convey some just idea of its moral turpitude. Of all injuries and crimes, the most flagrant is chargeable upon him, who aims to establish dominion over his brethren. He wars with what is more precious than life. He would rob men of their chief prerogative and glory; we mean of self-dominion, of that empire which is given to a rational and moral being over his own soul and his own life. Such a being is framed to find honor and happiness in forming and swaying himself, in

adopting as his supreme standard his convictions of truth and duty, in unfolding his powers by free exertions, in acting from a principle within, from his growing conscience. His proper and noblest attributes are self-government, energy of thought, energy in choosing the right and the good, energy in casting off all other dominion. He was created for empire in his own breast, and wo, wo to them who would pluck from him this sceptre. A mind, inspired by God with reason and conscience, and capable, through these endowments, of progress in truth and duty, is a sacred thing; more sacred than temples made with hands, or even than this outward universe. It is of nobler lineage than that of which human aristocracy makes its boast. It bears the lineaments of a Divine Parent. It has not only a physical, but moral connexion with the Supreme Being.—Through its self-determining power, it is accountable for its deeds, and for whatever it becomes. Responsibility, that which above all things makes existence solemn, is laid upon it. Its great end is to conform itself, by its own energy, and by spiritual succors which its own prayers and faithfulness secure, to that perfection of wisdom and goodness, of which God is the original and source, which shines upon us from the whole outward world, but of which the intelligent soul is a truer recipient and a brighter image, even than the sun with all his splendors.—From these views we learn, that no outrage, no injury can equal that which is perpetrated by him who would break down and subjugate the human mind; who would bring men to stand more in awe of outward authority, than of reason and conscience in their own souls; who would make himself a standard and a law for his race, and shape by force or terror, the free spirits of others after his own judgment and will.

SUNDAY MAIIS.
In the House of Representatives at Washington, on Tuesday, Mr. Coulter,

presented a petition against Sunday Mails, moving to refer it to the Post Office Committee. The Intelligencer reports a brief debate which arose:—
Mr. Johnston, of Ky. objected to giving the petition the direction moved by the gentleman who presented it. He observed, that if the authors of the petition had an advocate, or advocates on this floor, he was perfectly willing that the Report formerly made by the Post Office Committee on the general subject, should at any time be called up. Let the House hear what gentleman had to say on a subject, which he had always thought, and would now say, ought never to have been brought into the Hall of Congress. He was desirous to hear what could be said in favor of Congress interfering with religious considerations. The Committee had acted on the subject, and it would not do so again, unless compelled to do so by an express order of the House. He hoped the gentleman from Pennsylvania (Mr. Coulter,) would acquiesce in the motion which he would now make, that the petition be laid upon the table; or rather, that it be referred to a Committee of the Whole on the State of the Union; and he made that motion. The memorial was referred, according to Mr. Johnson's suggestion, to the Committee of the Whole on the State of the Union.

[*Daily Chronicle.*]

REMONSTRANCE AGAINST STOPPING THE MAIL.

[*From the Georgetown (Ohio) Castigator.*]

By request, we give room to the following Remonstrance against stopping the Mail on Sunday—it is circulating through this county for signatures.

To the Honourable the Senate and House of Representatives in Congress assembled.

Your remonstrants, citizens of the county of Brown, and State of Ohio, respectfully represent, that (as they are informed) petitions are now in circulation, not only in Ohio, but in many other parts of the Union, praying the

passage of a law to prohibit the transportation of the United States' Mail on the first day of the week, commonly called Sunday. Anticipating that these petitions will be presented to Congress at their present session, we believe it to be a duty which we owe, as well to ourselves as to our common country, to remonstrate against the enactment of any law, of the character prayed for by the petitioners.

Your remonstrants had hoped, that after the repeated, unsuccessful efforts heretofore made to effect their object, the petitioners would have remained silent, until some period should arrive, more favorable to their schemes, and more inauspicious to the civil and religious liberties of the Republic. But it seems, that neither the overwhelming majorities, by which their petitions have been opposed, in both branches of the National Legislature; the extensive reprobation of their conduct by the public press, nor the indignant frowns of an enlightened community, have deterred them from the exercise of a zeal, and a perseverance in their wild and unhallowed projects, which are well worthy of a better cause. So long as they continue to importune the constituted authority of the nation upon this subject, actuated by whatsoever motive may be supposed to influence their minds, just so long may they expect the friends of constitutional liberty to pursue them, with “an eye that never winks, and a wing that never tires.”

It is a fact too notorious to admit of doubt among those who are in the least acquainted with ancient or modern history, that the priesthood in all countries, and in every age, not satisfied with that almost unlimited influence which they exercise over the minds and consciences of their followers, have sought to seize upon the civil power of the community. It is to be lamented that they have been but too successful; and the pages of history attest in letters of blood, with what *justice and moderation* they have exer-

cised that power, where it has been confided to them. The persecutions endured by the primitive church, from a bigotted and ambitious Pagan priesthood—the massacres of France, where thousands of innocent Protestants were murdered by the Catholics—the bloody butcheries of Ireland, where Protestants murdered Catholics in the same inhuman manner—the racks, the dungeons and the fires of the Inquisition—and the abominable cruelties which characterize the religious wars of the old world—these, with the sanguinary laws adopted by the Scotch and English Presbyterians and others, against those sects and individuals who differed from them in religious opinions, exhibit in a most striking manner, the danger there is, in allowing any denomination to obtain too great a preponderance in the state. The history of our country is by no means unfruitful of testimony upon this subject. It presents to us our ancestors fleeing from the persecutions of their fellow subjects, and fellow Protestants, in Great Britain, to the wilderness of America, that they might enjoy the privilege of worshiping God according to the dictates of their own consciences. No sooner had they secured this right to *themselves*, than *they denied it to others*; and the persecutions suffered by the poor unoffending Quakers and the peaceable, pious and industrious Baptists, will go down to posterity as a lasting stain upon the character of our Puritan forefathers. To multiply examples is needless; the world is full of them. To say that man is better now than he was then—that his constituent principles are altered—that pride, avarice and ambition have no longer any influence upon the human family—is to assert what no one believes, and what is contradicted by the daily experience of both saints and sinners. Your remonstrants feel perfectly safe in asserting that history has not recorded an instance in which the sword of the magistrate has been entrusted to the priesthood, without a shameful abuse of the

confidence bestowed. That act which consummates a Union of Church and State in any country, savage or civilized, tolls the last, solemn, parting knell of civil and religious liberty.

It is true, that the passage of the law prayed for by the petitioners, would not constitute a Union of Church and State. But does it not lead to it? What is it but an interference of the General Government in the religious concerns of the country? What is it, but an attempt to decide by a Legislative Act, a religious dispute—to determine whether any, and if any, what day of the week is more holy than the rest—and to require us all to regulate our faith and practice by the rule thus established? Is not this an encroachment upon the rights of conscience, as derived from our Creator, and secured to us by the constitution of our country? When the Rubicon is passed, where will the line of demarcation be drawn? No where. The infraction will be followed up with slow but sure progression, until not a vestige of that freedom for which our forefathers bled and died, will remain to their posterity “to point a moral or adorn a tale.”

Upon what pretext is this sacrifice demanded? Is it to alleviate the distresses of certain extremely conscientious persons, belonging to one or more religious sects in this country? Those individuals who profess to have monopolized all the true piety in the country, would do well to remember the admonition of the wise man: “be not over righteous, why shouldst thou destroy thyself?” They are secured by the constitutions and laws of the several states, in the full enjoyment of their religious opinions. No one is permitted to interrupt them in their religious worship, no matter how foolish and absurd may be their rites and ceremonies. What more ought they to ask? This ought to satisfy every man, who is willing to allow others the same privilege which he enjoys himself. It is well known that the mails are not transported on Sunday, except on cer-

tain routes where the great interests of the community require their transportation. There is no law which compels these men of *tender consciences* to carry the mail or to become Post Masters on these routes. There is no law requiring them to travel in the stage on Sunday, or to call at the Post Office for their letters or papers on that day. Of what then do they complain? Are they prevented by religious scruples from taking mail contracts and serving as Post Masters on these routes? This is the complaint of some. It is a sufficient answer to this plea, that men who are so intent upon laying up treasure in heaven, as *they profess to be*, we might suppose would set but little value upon "the mammon of unrighteousness," and would be the last to deprive their fellow citizens of invaluable privileges for the purpose of increasing their stores of "filthy lucre." It may be remarked, however, that if considerations of this kind are admitted to have an influence upon their minds, it is not unfair to presume that those who are so anxious to accumulate wealth, are equally solicitous to obtain power, and that if the wealth and power of the country were deposited in their hands, they would not use them *very much to our advantage*.

In conclusion, we beg leave, respectfully, to remonstrate against the passage of any law to suspend the transportation of the public mail on the first day of the week, commonly called Sunday: and as in duty bound, &c.

SUNDAY SCHOOLS.

[*From the Pittsburgh Amer. Manufacturer.*]

Messrs. Conway & Phillips.—The great and efficient means on which the Presbyterians mainly depend for the accomplishment of a Church and State combination, are Sunday Schools—Tract Societies—and direct and urgent appeals, in the form of petitions to Congress for modifications of certain established laws to meet their purposes. These constitute what a member of the late Synod in this city called

their "moral phalanx"—"one," continued he, "which if properly ordered, will, in the end, bring the *government* and the *people* to estimate and conduct the *politics* of the nation according to the standard of *christianity*." Dr. Ely's sermon furnished occasion for the greater concentration of these means. It operated, as it were, with electrical effect upon the enterprise of the Presbyterian clergy, rendering them bolder, as a body, in the avowal of a design to "reform" the "nation," and stimulating certain individuals, in connexion with that church, to be daringly candid concerning the ultimate object contemplated by them. With respect to Sunday Schools, Dr. Ely is under no restraint in the use of terms, except what prudence imposed upon him, to prevent the unqualified and public avowal of the purpose of the Presbyterians to unite church and state. He says what any zealous ambitious man would say, who wishes to make known his intentions concerning the execution of a covert design, and yet is cautious enough not to convict himself. When in substance he avers that, provided the Presbyterians establish a Sabbath School in every place of the Union where it is practicable, in twenty years THEY can elect the officers of the government from the highest down to the lowest; so far as Sunday Schools are concerned as a means to unite Church and State, he furnishes a pabulum to the whole Presbyterian body, to invigorate their spirits, and animate their exertions. Consequently, ever since the publication of his party sermon, every effort has been made, renovated energies have been called forth on the part of the Presbyterians, to multiply the number of Sunday Schools throughout the Union under their supervision, established upon their religious tenets, and conducted by officers belonging to their church. The measures adopted by the Meeting lately held in this city for the purpose of instituting Sabbath Schools in the Valley of the Mississippi, form a link in the

chain of exertions, which the Presbyterian body are aiming to extend throughout the United States.

But, it may be asked, how is this multiplication and extension of Sabbath Schools designed to contribute toward the Union of Church and State? Every one who can trace the connexion of causes and their effects, will at once be able to answer this inquiry. Reduce the subject to the form of an argument. Dr. Ely has furnished the premise, copula, and conclusion. Thus, by adopting a plan to ground the juvenile mind in the tenets of the Presbyterian church, that church will be enabled eventually to elect all the officers of government by a Presbyterian majority: the general establishment of sabbath schools is such a plan; therefore, the general establishment of Sabbath Schools will enable the Presbyterians to elect all the officers of government, or, in other words, to unite Church and State. This is the concentration of Dr. Ely's remarks upon the sovereign efficiency of Sabbath Schools towards a religious and political organization in the United States. If this language has any meaning, this is the only construction it will bear—and hence his design may be definitely inferred, and also that of the Presbyterian body.

ANOTHER PRESBYTERIAN.

SUNDAY SCHOOL UNION.

[From the *Herald of Truth.*]

EDUCATION.

"If you are put in possession of an influence, which, if properly exerted, may greatly augment individual happiness, as well as that of the nation, or, on the other hand, if not properly exerted, may, in the same ratio, increase the amount of human misery; fail not to ponder well the subject which is to throw upon you so important a responsibility."—*Hall's Lectures on School Keeping.*

We propose, in the present essay, to notice the labours of some institutions which are now exercising a powerful influence on the community. We allude to the various *tract* and other societies, which are moulding the minds

of the rising generation. If any doubts should exist in regard to the truth of this position, permit us to invite the attention of parents to an examination of the books and pamphlets which are now placed in the hands of children. Let them inquire of booksellers, by whom these productions are generally manufactured—and particularly examine all such books and pamphlets before submitting them to their children's perusal.

Our readers have not yet forgotten the efforts made a few years ago, to incorporate the *Sunday School Union*; neither will some of the friends of freedom and liberal principles ever forget the untiring zeal with which this project was prosecuted. The signal blow it received in the legislature of Pennsylvania, for a while checked the presumptuous hopes of its advocates.—But wealth may effect what legislation could scarcely accomplish. This immense institution has an establishment at command, which promises to direct, in future, the private reading of our children, as well as to furnish them with school books in all their variety.

The secret spring of this vast engine is the influence of a *certain order of men*, by whose instigation incalculable sums of money have been drawn from all classes of the community, under the specious pretext of promoting benevolent and philanthropic objects.

Reader! did you ever visit the water works at Fairmount,—and behold that stupendous engine, put in motion by the force of a river, pouring its mighty waters into all the streets of a populous city,—furnishing the means of health and cleanliness to a great metropolis. When ye have beheld this wonderful effort of mechanism, by which immense quantities of water are raised with as much apparent ease as that with which a feather dances in the breeze, you will be prepared, when you promenade Chestnut street, to see and appreciate a machine, exerting a *moral* power still more wonderful than the physical force to which we have alluded,—no-

thing less than a *printing press*, established by means of a voluntary tax on the community, and kept in continual operation by *horse power*. From this manufactory a constant flood of literature is poured forth, with a momentum which must produce a vast influence in society. Of the character of the works put forth we shall say but little, wishing to induce those whose minds are unfettered by creeds, to examine for themselves. This much will be admitted by every candid man, that a very large proportion of the tracts issued from this place, are of a *sectarian character*—certain dogmas and opinions are inculcated in them by every device which ingenuity can invent or industry proclaim. Sometimes the attention of the young is courted in the fascinating guise of fiction, in the form of *tales for children*. Sometimes a *moral* is couched in a fable, clothed in the garb of poetry. And often the dispensers of this species of literature assume the dignified and imposing style of religious instructors. Still the same end is always kept steadily in view:—not to infuse into the minds of the young those great practical truths of christianity, in which liberal christians in all ages have agreed; and which good men of every religious denomination will recognize, whether practised by Jew or Gentile: but the great purpose of this system of teaching is to establish a religion of opinion—not of practice; to draw the attention of the youthful mind from the spirit of the christian religion, to the *dead and dry letter*, which, has been a constant source of contention in every age of the christian church.

We have noticed one striking feature in these publications. There are, doubtless, some exceptions, but it is believed the number of those which do not wear this livery is comparatively small; and we think that the liberties of our country are in more danger from such associations, than from any other cause. We have mentioned the *Sunday School Union* particularly, be-

cause we view it as a predominating evil. Similar objections lie against all institutions pursuing the same end by similar means. They will monopolize (if they continue to be sanctioned by the public) all the juvenile literature of the country! And why should we apprehend such an extensive patronage in a community which has been boastingly termed enlightened? Simply for this reason. The great multitude and cheapness of these pamphlets will bring them to the circumstances and situation of every family. The compilers and publishers ask the perusal of them *as a favour*. Hence, our bookstores are crowded with sectarian tracts. The market place teems with them. The countryman finds them gratuitously thrown into his wagon—the mechanic, into his workshop. Their price may well be said to be merely nominal, when the expense of their publication is defrayed by money *begged* from the community.

The temptation to swallow the bait is with many irresistible;—for who would be at the expense of purchasing books for their children, when they can obtain every variety of them gratuitously?

H.

LOVING TO BOAST.

[From the Religious Telegraph, a Presbyterian paper.]

“ *Sunday School Teachers*.—We regard it as highly auspicious to the prosperity of these seminaries of the church, that some of the best talents in our country are devoted to the work of giving instruction to children in Sabbath Schools. *Governor Vroom*, of New Jersey, the *Hon. Theodore Frelinghuysen*, a member of the United States Senate, and ten or twelve of the most distinguished lawyers in that state, are *Sunday School Teachers*. The Mayor of Philadelphia, *Gov. Tomlinson* and *Gen. Whittlesey*, of Connecticut, two or three of the Judges in Pennsylvania, and *Mr. Starr*, an eminent lawyer of Cincinnati, are also consecrating their gifted minds and

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their time, on Sabbath, to the instruction and benefit of the rising generation."

Such statements as the above are published for the *sake of effect*, and to show what *great men* are engaged in the popular doings of the day, that others may be induced to follow their example. If the "ten or twelve distinguished lawyers" in N. Jersey, and other distinguished men and "gifted minds" engage in Sunday School teaching, in order to be seen of men, and to obtain patronage and favour with the "*christian party in politics*," and if, besides, their teaching only tends to fill the minds of the rising generation with sectarian dogmas, bigotry, and a superstitious and blind devotion to a corrupt priesthood, it would be better for these men to spend their leisure time in examining their own hearts, and endeavour to learn their own duty, before they attempt to learn others.

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[From the *Falcon*.]

Instances of over-zealous exertions on the part of the Church, are daily more and more developing themselves. The laity of the United States seem to be sunk into an extreme apathy and passive blindness to the over-bearing and proscriptive intrusions of the Clergy, in matters of a temporal nature. Community seems to fold itself up in the embrace of a clerical robe, and yields implicit obedience to its dictates.

As the night of superstition seems to be dispelling in the Eastern Continent, it lowers and settles down its sable curtains with ten-fold denseness in this free, and now happy land. Like positive electricity, it seems to seek an equilibrium by flapping its sooty wing over a country where the people are regardless of its encroachments.

The day, we believe, of effectual resistance is far past, and the die is cast. Fanatic and misplaced zeal are so interwoven into the hearts of men, that it seems impossible to eradicate it.—Community places such reliance and confidence in the Clergy of the present day, that the time is fast hastening when we shall wear the fetters that emancipated Europe has worn for centuries. "Oh blindness to the future!"

What rational mind cannot see our destiny, written in legible characters on the present features of the nation. The chains of our slavery are already forged, and the tyrants are now striving to rivet them on our passive limbs. The Juggernaut, which is to crush our liberties, is nearly completed and is rolling on in awful grandeur over its victims, who assisted in its erection, and who bow at its shrine with Birman devotion.

Such language as this may be termed, by some, a scare-crow, a bug-bear, &c. Term it so reader if you please; remain subservient and obedient servants to the will of an ambitious and designing priesthood, yet a little longer; assist in establishing and increasing the revenue of numberless Tract, Bible, Missionary, and Sunday School societies—educate hundreds of lazy, indolent young men, for the ministry yearly, and be sure to sign and circulate a petition for stopping the mail on the Sabbath; in short, continue to gratify the Clergy for 20 years to come as you have for the last 20, and 'tis done. You may then fold your hands and slumber on, for Priest-craft will be supreme and you their slaves; yes, vassals by consent, and worthy to be so. The Clergy ever have abused every prerogative granted them. They continue to do so, and ever will. There ought to be a perfect line of separation between civil and religious affairs; they are as uncongenial to each other, as the frigid zone would be to tropical plants.

Let the Christian walk in the circle prescribed for him by the Bible. Let them keep themselves "unspotted from the world." Let them walk humbly before God, and deny themselves all worldly lusts; and above all keep far asunder Church and State.

—
[From the *Working Man's Advocate*.]

The Newark (N. J.) Chronicle, after enumerating some convincing proofs of the designs of those who are seeking to induce Congress to support their creeds

by law, which should awaken the serious attention of every one who values the preservation of his liberties, says: "And with all this mass of evidence staring them in the face, what, we ask, are the friends of freedom about? Comparatively nothing. The demon of despotism is stalking amongst them with gigantic strides, and they are lulled by the delusive idea of present safety. With the powerful means their enemies have at command, and unopposed by any obstacle, they will ere long render any attempts at opposition as futile as the struggle of an infant in the grasp of a Goliah; and when it will be too late, the freemen of this republic will realize with tremendous certainty how cheaply they have sold themselves."

For the Reformer.

MODERN PHARISAISM.

As an evidence of the Pharisaic spirit to be found in certain individuals in our country, the following circumstance is related. A person moved into our neighbourhood in the harvest of 1829, and it being a wet harvest, he drew in some of his wheat on what is called Sunday. A neighbor of his, and a high professor, next day, under considerable excitement, told him that "he must desist from breaking the Sabbath, as they were Christian observers in the neighborhood, and if he would not submit to the gospel, the law must be put in force." The person afterwards wrote a letter to this zealous professor, of which the following is an extract, and which may accord with the views of many others on the same subject.

"I take the liberty of expressing my views upon a subject, in regard to which, considerable excitement has recently taken place. It is in relation to the subject of 'Sabbath breaking.' I propose using plainness and a perfect freedom of expression, (as I consider myself a free born citizen of the state) and I do unhesitatingly acknowledge, that there is a law existing, by which

cognizance can be taken of persons who transact their ordinary concerns upon that which is called the Sabbath day; but I believe that there are few, perhaps none, who would put this law in force, unless they were operated upon by the fallen dispositions of envy, malice, hatred, or a blind zeal; either of which, in my view, is in direct opposition to pure and undefiled religion or practical christianity. I believe that christianity does not consist in outward ordinances, nor in the observance of days and times; but I believe that a person may acceptably worship his God when engaged in reaping his grain or gathering it into his barn.— Religion consists in doing the will of God, and we cannot render a more-acceptable worship unto him than by doing his will. And as he condescends, in his unbounded goodness, to send forth the former and the latter rain, causing this staff of life to spring forth and come to maturity, (not stopping it on Sunday) it is undoubtedly our duty as well as interest to endeavor to preserve it. The Sabbath I believe to be a Jewish institution, and stood in the same relation to them as their other ordinances, and was fulfilled in the person of Jesus Christ. When the Israelitish prophets pronounced judgments against other nations, I have not found that the subject of Sabbath breaking was ever mentioned. The Jewish ordinances were considered typical, and the Sabbath I believe to be typical amongst the rest, and typical of the true Christian Sabbath, in resting from our own labors, from our own carnal conceptions, from our own perverted propensities, to depend solely upon the operations of the spirit of God in the soul; for according to the Apostle's testimony, 'what is known of God is manifest in man;' and in another place he says, 'what man knoweth the things of a man save the spirit of man which is in him? even so the things of God knoweth no man, but the spirit of God.' This I believe to mean that no man by his carnal wisdom, or in other

words, by his letter learning, can ever come to a knowledge of the things of God. And this spirit of God I believe to be the gospel preached in every rational soul, which, if properly attended to, will reveal and open unto us the things of God, as far as is necessary for us to know.

"I have not found in any of the testimonies or sayings of Jesus Christ, any thing binding upon his followers in regard to the Sabbath; but he rather reproves the superstitious observance thereof among the Jews. And he told the woman of Samaria, that it was not in this mountain, nor yet in Jerusalem, that the Father was to be worshipped; but the hour is coming and now is, that they that worship the Father must worship him in spirit and in truth. This implies, to my understanding, that it is not in this place, nor in that place—in this observance, nor in that observance—but a work performed between the soul and its Maker. Thus it appears evident that the gospel is a living, operating, heart-cleansing principle in the soul of man, separate, and apart from all the dogmas, creeds, systems, and confessions of faith, ever invented by worldly wisdom, or by letter learned, systematical, theological ministers, who preach for hire and divine for money, making merchandize of what they call the word of God, and get thereby a livelihood upon that which they call the Sabbath day. But this is a small thing in their eyes in comparison with a man being soberly, morally and industriously engaged in endeavoring to preserve the products of his labor by drawing in his wheat in a rainy harvest, on what is called the Sabbath day."

SIMPLICITY.

West Fallowfield, Chester Co. Pa.

[From the *Miford (Pa.) Eagle & Monitor*]

On Saturday, the first of January last, a meeting was held by the citizens of Palmyra, for the purpose of "Memorializing Congress for the abolishment of the practice of hiring Chaplains with the people's money," and protesting against any mea-

sure that should tend directly or indirectly to the connexion of Church and State.

PUBLIC MEETING.

Agreeable to previous notice, a meeting took place at the house of Joseph Anesley, on Saturday, the 1st of January, for the purpose of addressing the people on the expediency of memorializing Congress for the abolishment of the practice of hiring Chaplains with the people's money: and also for taking into consideration other matters of a similar character,—*Moses Bingham*, Esq. was called to the chair, and *Geo. Rogers* appointed secretary. The following preamble and resolutions were unanimously passed:

WHEREAS, the plea for the stoppage of the Mail on the first day of the week, is often urged on the ground that the Congress of the United States employ a Chaplain to preach for them on that day: and whereas, we consider that arrangement as unnecessary and unjust, especially as it is maintained at the public expense, and is an unwarranted disposition of the people's money—therefore,

Resolved, That we exert every honest means to procure an abolishment of this practice.

Resolved, That we cordially approve of Col. Johnson's Reports, on the subject of Sunday Mails.

Resolved, That we encourage no News-paper, nor Publication of any kind, favourable to religious interference in our civil institutions.

Resolved, That a Committee be appointed to draft an address to our fellow citizens on the subjects embraced in the foregoing resolutions—and that the subjoined persons be that committee.

George Rogers, Royal Taft, Moses Killam, Jr., Moses Bingham, D. Hewitt, Otto Kimble, Rudolphus Bingham, Calvin Pellet.

Resolved, That we adjourn to meet at Rudolphus Bingham's on the 15th inst., when the committee appointed to draft the address, will report.

Resolved, That all News-papers, si-

vorale to the objects of the meeting, be requested to insert these proceedings.

MOSES BINGHAM, *Chairman*,
GEORGE ROGERS, *Secretary*.

A writer in the *New York Working Man's Advocate*, speaking of the impropriety of uniting the concerns of Church and State, observes:

"Our legislators make their constituents, however much their constituents may be opposed to a hired ministry, pay for a priest to pray daily at the opening of the halls of legislation. If legislators want priests, let *them* and not *us*, pay their priests. Let them not force Quakers and others to pay what they esteem to be hireling ministers."

[From the *N. Y. Daily Sentinel*.]

CHAINING UP THE HIGHWAYS.

The abuse of power which has sanctioned certain sects in chaining up the public streets of our city on the first day of the week, we have no doubt is disapproved of by a majority of our citizens. Why, then, do they not unite in some measure to remove so disgraceful a nuisance? It is this toleration of petty usurpations that encourages the attempts at higher encroachments on our liberties. There are presses which will deprecate attempts to induce Congress to legislate on religion by deciding which day those engaged in the transportation of the mail shall observe as a Sabbath, yet will remain silent when attempts are made to prevail upon our legislatures or corporations to establish a Sabbath by law, as in the case of chaining up the highways.

By the following paragraph from the (Philadelphia) *Pennsylvania Inquirer* of yesterday, it will be seen that the Philadelphians are taking this subject into consideration:

"A petition is in circulation in this city, a copy of which has been placed at the Merchant's Coffee House for signatures, the object of which is to

induce the legislature to revoke the law passed in 1798, entitled, 'An Act to prevent the disturbance of religious societies in Philadelphia, during the time of divine service.' The petitioners estimate it as oppressive, partial and unjust, inasmuch as they declare it the undoubted right of every free citizen to make use of his horse or his carriage when he pleases; and that while foreign travellers imagine they have arrived in a free country, they are surprised to find in the existence of this measure, a feature more odious than is suffered to exist in the most oppressive governments of Europe.—They give several other reasons why they esteem the law onerous, and invite their fellow citizens to assist them with their signatures in a call upon the legislature to have the difficulty removed."

Remarks by Ed. Reformer.

No particular persons were employed to procure signatures to the Memorial against the law for chaining up the streets, and yet from one store in Market Street 1360 names have been transmitted to the Legislature of this State, for a repeal of the enactment. To day we saw to one of the Memorials yet to be sent on, the names of nearly all the principle Physicians in this city: for instances are not wanting where persons have lost their lives in consequence of the delay of a Physician, caused by the obstructions of chains placed across the streets on Sunday. The following is an abstract of the

MEMORIAL.

To the Senate and House of Representatives of the Commonwealth of Pennsylvania.

The Memorial of the undersigned, inhabitants of the city and county of Philadelphia, respectfully sheweth—

That by an act of the Legislature, passed the 4th of April, 1798, entitled, "An Act to prevent the disturbance of Religious Societies, within the city of Philadelphia, during the time of divine service," it is declared lawful for each and every religious society, to extend and fasten "Chains" across the streets, lanes, and alleys of said city, to

hinder and obstruct the passage of every description of wagons or carriages, or persons riding or travelling on horseback, under certain regulations and penalties fully set forth in said act.

That said act is, in its operation, partial, unjust, and oppressive to the free citizens of this commonwealth, engaged in their lawful and indispensable affairs.

That while the provisions of this act are extended to all religious denominations, the oppressive nature of the enactment is such—that it is accepted by a comparatively small number.

That so numerous are houses for religious worship in Philadelphia at this day, that were the terms of this act accepted by all in their full latitude, the streets of this great city might be utterly impassable every Sunday from daylight until dark.

That many of us are members and frequenters of religious bodies, which, from a just regard to the equal right of our fellow-citizens, omit the obstruction of the street by chains, and are, in consequence, subjected to the accumulated noise of all the vehicles which are diverted from their regular course by the chains across some of the most important thoroughfares.

That not only is the citizen obstructed in the legal exercise of his rights, but the physician, hastening to the relief of the sick, is delayed; the engine, laboriously dragged to the scene of conflagration, is stopped; and the life of the traveller, ignorant of this law, endangered.

That your memorialists view this law with the greater regret at this period, when they are apprehensive of a deliberate design, on the part of a portion of their fellow-citizens, to impose their polemical views on their brethren by the force of legal enactments, particularly in respect to the strict observance of Sunday.

That while the existence of said act is so onerous, as we believe, to a vast majority of our fellow-citizens, its repeal would attach no real inconveni-

ence to any congregation, as by M-
cadimising in the immediate vicinity, or by many other simple means, all external interruption would be avoided.

The following is an extract of a letter from a member of the Legislature, now in session at Harrisburg, dated January 8th, and published in the American Sentinel, one of the daily papers of this city.

“The obstruction of the highways at any time is attended with inconvenience, especially in a place of dense population, and ought never to be permitted but in cases of urgent necessity. If there be that necessity for the benefit of religious corporations, there must be a still greater for courts of justice; the latter are subjected to some inconvenience, which, however, is lessened by having double window sash and glass, a resort which would answer the purpose for churches without subjecting the citizens to inconvenience.

The medical practitioners, who ride to see their patients have long complained of the obstruction of the streets, and strangers are frequently very much puzzled to find places, from the number of streets obstructed. I view all laws which relate to any religion as incompatible with the spirit and letter of the constitution; the framers of that instrument wisely left religion to protect itself; if it cannot, laws will be inadequate.

If the Israelites and Seventh Day Baptists were to increase in numbers in the city, and to ask for the privilege of chaining the streets on Saturdays, there would be much opposition; yet they would have the same claim as we who appropriate the *first day* to assemble in worship.”

[*From the Alabama State Intelligencer.*]

WORTHY OF IMITATION.

The Buttabatchie Baptist Association, at its late meeting, instead of addressing their usual circular to the different Churches composing the Association, submitted Colonel Johnson's

celebrated Sunday Mail Report. This enlightened and liberal act will be duly appreciated by every friend to religious freedom throughout the Union, and is a fit example for other denominations. Religion is often brought into disrepute by fainished professors and monkish tyrants, who make a trade of its aggregate merits. In its pure and practical precepts, it needs only to be let alone—but much of its beauty, much of its usefulness, is lost to mankind by pious meddlers. It has been brought into disrepute by those who would interweave it with all the ordinary occurrences of life, and cramp the operations of this vast Union by stopping the Mails on a certain day of the week.

Thou shalt not bear false witness against thy neighbor.—BIBLE.

As a most palpable violation of the above command, we copy the following from the "Western Pioneer," a Baptist Missionary paper, printed at Rock Spring, Illinois:

"When the *anti-mission* spirit pervades Churches and Associations, the Spirit of the Lord departs, and a moral death ensues. We have many striking examples of this fact. Not to mention instances nearer home, we will merely advert to the present condition of the Kehukee Baptist Association, in North Carolina. About three years since this body of Baptists, influenced by a few preachers, who thought their influence was on the wane, and must be strengthened, sent forth its veto against missions and other benevolent enterprises, denouncing in no very sparing terms, those who encouraged these works of mercy.

"We now have the fruits of their *anti-missionary enterprise*. It is stated in the Columbian Star, that at their last annual meeting, only two churches out of their whole number, consisting of about forty, had received any by baptism, and that the additions in these were not more than twenty or thirty. And these two churches, we believe, are friendly to missions, and are groaning under the oppression of the rest. When will people see they are fighting against God in opposing the missionary enterprise?"

Now for the truth of the case. We have before us the Minutes of the last

annual meeting of the Kehukee Baptist Association, and there are twenty-one churches belonging to this association that have received members by baptism, making in all received by baptism the last year, one hundred and twenty. If Mr. Brantly, of the Columbian Star, has made such a statement as his western brother in the missionary cause has laid to his charge, we do not see how he can, in justice to his own conscience or to his character, neglect to correct it. A cause that requires a resort to lying and falsehood to support it, must be a bad one, and the sooner it is brought to an end the better.

A Baptist friend informs us in a letter, that Mr. Brantly or some writer in his paper, has abused us and Joshua Lawrence (a Baptist minister in North Carolina, opposed to missions) exceedingly. We have not seen Mr. Brantly's paper for five or six months past, and of course do not know what kind of fulmination he has again put forth against us. But if he has no more regard to truth in what he says, than he appears to have had with respect to the Kehukee Baptist Association, we may be excused from giving ourselves any trouble to inquire in what way he has abused us. If any thing is stated by Mr. Brantly or others, that requires an answer, we shall always be prepared to give one, and trust our friends will apprise us of it. But in regard to abuse, we always expected to be abused by those whose deeds and conduct we felt bound to reprove. Such abuse, however, shall not hinder us from endeavoring to discharge what we conscientiously believe to be our duty, with respect to the clerical and mercenary schemes of the day.

Sandwich Island Mission.—We are informed by Capt. Finch, of the ship *Vincennes*, who lately visited the Sandwich Islands, that the people there, "gentlemen savages," as he terms them, "were attired according to the latest London fashions and the ladies wore *bishop's sleeves*, and other modish articles of dress." This,

THE REFORMER.

it seems, is another evidence of their civilization and christianization, since our missionaries went among them.

THE CLERGY IN FRANCE.

A correspondent at Paris, under date of October 31st, says:

"I have not spoken to you of the worst enemies of the new order of things. The worst enemies of the revolution of July, are the Jesuits and the Clergy, who, under the odious reign of Charles X. had united themselves to the Congregation. The priestly party wishes to govern; and as this is impossible while liberty remains, that party sustains and favors tyranny and absolute power. The clergy have been left unharmed, the priests have been protected, they have not lost a hair of their heads, and yet the pulpits have resounded with furious sermons. The tri-color is the detestation of these ministers of peace and charity, who are never sparing in their maledictions."

[*N. Y. paper.*]

French National Guard—There are 2500 battalions of National Guards in France. These 2500 battalions present a force of 1,300,000 or 1,400,000 men. 500,000 have already been armed. 300,000 men are completely armed and equipped. 1700 companies of Sapeurs, 400 of Cavalry.

The number of barricades erected at Paris during the three days of July, amounts to 4055—the number of flag stones removed to 3,124,000. The repairing has cost 250,000 francs.

CONDITION OF ENGLAND.

"The present condition of England," says a late paper, "is such as to excite much attention in every observing mind. When we look at the spirit which is beginning to send forth its influences through the common people, we cannot but feel that a moral volcano is burning under the aristocratic institutions and corrupt establishments of the British Crown, which must ere long uncloak its destructive fires."

The following is an extract from a petition sent to Parliament by the farmers of Staplehurst. After enumerating the attempts made since the peace to obtain a reduction of tithes and taxes, they observe:

"It was then that we found ourselves compelled to reduce the price of labor, and we have seen our peasantry deprived of the comforts, and in fact the necessities of life, without the means of alleviating their condition. Nevertheless, until now the oppressed laborer has borne his load, complaining, but not resisting: but the time has arrived when he will bear it no

longer. Desperation has urged the laborers of this and other neighboring parishes to rise and congregate. They have surrounded the houses of your petitioners in fearful numbers, claiming at our hands that which we believe to be their right, and which we have felt it our duty and interest to give. We have increased their wages, and now with our augmented burden, (insupportable before) we approach your Honourable House. We tell you in language respectful, yet plain, that our burdens are such as we can bear no longer." They then pray for practical Parliamentary Reform, "and the appropriation of such part of the Church property as is not absolutely necessary for the support of the Clergy, according to their several stations and merits, to the exigencies of the State."

BOXLEY.

In this parish, which is within four miles of Maidstone, the tithe audit was fixed for Thursday last, and the clergyman, as usual, had provided a dinner for about ninety, from whom he expected to receive his usual amount of tithe; but to his great disappointment not more than forty attended, consisting of the principal and most solvent of his tithe-payers—not to partake of his dinner, but to offer one half the sum which they have been in the habit of paying for some years past. The Rev. gentleman refused receiving it, and the farmers returned home, leaving the Vicar to partake of his dinner solus. [*English pa-*

DISTRESS IN IRELAND.

Ten or eleven thousand persons are represented as being in a state of starvation, in St. John's Parish, Limerick, and over 14,000 in St. Mary's in the same city.—The number of the utterly destitute is computed by the Limerick Post, to amount to 30,000.

[*Com. Ad.*]

 Sickness prevented our last number from being sent away as early as usual.

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